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FOREIGN TELEGRAMS.

London, Nov. 29.

There is a panic on the St. Petersburg Bourse resulting from the heavy fall in prices.

Communication is interrupted with Moscow, where the telegraph operators have struck.

The telegraph strike has extended throughout Russia, and no telegrams except precariously through Finland are coming through.

Two hundred and thirty soldiers, in the Military School of Electricity at St. Petersburg, have been arrested by four battalions and incarcerated in a fortress.

The Anti-Tea Duty League has resolved to renew the agitation for the remission of the remaining two penny war duty, in view of the general election. More than half the candidates for election have already pledged themselves to support the reduction.

Madras, Nov. 29.

The Right Reverend Charles Gill, the new Bishop of Travancore and Cochin, with Mrs. Gill, arrived in his diocese yesterday and received a hearty welcome from the clergy and laity, European and native, who presented an address. The enthronement took place at the Cathedral at Kottayam in the forenoon.

London, Nov. 30.

The St. Petersburg paper, *Stero*, publishes the news that a battle, lasting two hours and a half, took place, at Sevastopol, on Tuesday. The rebel ships opened fire on the forts.

The cruiser *Ochakov* was pierced and burst into flames and the cruiser *Dnieper*, and another vessel, besides some torpedo-boats, were sunk. Lieutenant Schmidt, commanding the rebels, was mortally wounded, whereupon the squadron surrendered. Half the city is demolished.

A grave mutiny has broken out at Liban, and another is feared at Cronstadt.

Another account of the attack on the forts at Sevastopol states that the mutineers lost heart when a rebel torpedo-boat was sunk and two cruisers damaged and endeavoured to make for the shore in boats but were intercepted by loyal torpedo-boats. Meanwhile the loyal Bieloostok regiment attacked the barracks held by the mutinous seamen, 1,500 of whom, with ten maxims, surrendered.

Owing to the attitude of the naval battalions at St. Petersburg they have been disarmed.

Reservists are parading Nijni Novgorod singing revolutionary songs, and Reservists at Dvinsk have unanimously resolved not to take the oath if called out. Their resolution has been printed and distributed broadcast.

One lakh and ten thousand men are locked out or have struck at St. Petersburg and 58,700 at Moscow.

London, Nov. 30.

At a meeting of the shareholders of the Cotton Growing Association at Manchester, the directors stated that the Association expected to receive cotton, valued at a quarter of million, in 1906 and that West Indian grown cotton was already superior to American.

Owing to the increasing Separatist agitation in Catalonia and

disorders at Barcelona the Cortes have agreed to the suspension of the constitution in Catalonia.

Bombay, Nov. 30.

The following press note issued this evening: His Excellency Lord Lamington has received telegraphic information that Lady Lamington has to undergo a serious operation involving the mastoid bone of the head.

Allahabad, Nov. 30.

The Amir at Kabul has apparently been touched by an enthusiasm similar to that which influenced Lord Curzon in the matter of ancient monuments and buildings. Habibullah has just issued general orders that the most noteworthy structures are to be restored, and Governors of Provinces are to be held responsible for the works being taken in hand forthwith.

London, Dec. 2.

In the anticipation which is increasing of a coup d'état a number of the Imperial Guards and their officers have been arrested at Tsarskoe-Selo.

London, Dec. 4.

Sir Henry Campbell-Bannerman has come to London, and it is understood that he accepts the Premiership to-day.

The King will it is expected, receive Mr. Balfour in the course of to-day.

Sir Henry Campbell-Bannerman also arrives in London to-day accompanied by the Liberal Whip, Mr. John Sinclair.

Sir Henry Campbell-Bannerman will have an audience of the King to-morrow morning Mr. Balfour's audience with His Majesty to-day lasted three quarters of hour.

Calcutta, Dec. 4.

London, Dec. 4.—Sir H. Campbell-Bannerman's hurried return from London is taken to indicate his willingness to form a Cabinet on Mr. Balfour resigning to-day.

The Liberals' opposition to accepting office was overcome by the alternative of Mr. Chamberlain being asked to form a Ministry.

Saturday despatches from St. Petersburg present a calamitous picture of turmoil and public alarm. There is much talk of a military dictatorship but the loyalty of the troops is questioned and an attempt to carry it out would be likely to lead to civil war. The suffering of the families of the strikers is daily becoming more intense. Robberies in the streets in open daylight are common. No letters have been distributed since Thursday last.

London, Dec. 5.

Sir Henry Campbell-Bannerman has accepted the Premiership and before going to Buckingham Palace to kiss hands conversed with the Duke of Devonshire.

A despatch from St. Petersburg dated Sunday says that on the whole the feeling is more confident and nervousness is no longer so marked. People are getting used to the situation.

It is stated that the Postal and Telegraphic employes have resolved to continue the strike for twenty days more. All the troops in the vicinity have been called in to St. Petersburg. The run on the Savings Bank continues.

A despatch from Stockholm states that every steamer going to Finland is laden with arms and ammunition and many carry old Swedish guns. It is believed the Finns are arming prior to the meeting of the Diet.

The International fleet has landed a force and occupied Lemnos.

EDITORIAL NOTES.

"O cross, that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

A second number of *The Sat Gur* is before us. Like the first it is an earnest, affectionate appeal to the followers of Bawa Nanak, showing that the teaching of that great religious leader requires the Gospel of Christ to round it out. The Granth in its teaching very clearly brings its readers under the condemnation of sin but it points to no sufficient remedy for its evils. The great Nanak seemed to dimly apprehend the idea that there was a Divine remedy for sin. It was to him however only "a Name," and yet had this name not been obscured by the pantheistic atmosphere which surrounds it, one might hope that it would suggest to his disciples that "name which is above every name," JESUS the Christ, who reveals to us the Father and the way of salvation.

The fact that much of Gospel truth is found in the writings of the Sikh Gurus, has led some writers, notably Pandit Waljibai, to conclude that the new light found in the writings of Kabir and Nanak was received through Catholic Missionaries of the 16th century who were in the habit of veiling their teaching in the nomenclature of Hinduism. Pandit Waljibai's book, the *Hari Charitra* is worthy of careful study and we hope some one will be found willing to master the Granth and to study it carefully in this light. That some rays of Gospel light have emanated from the Jesuit monks who wandered throughout India in the guise of Hindu fakirs is probable. It is, however, more probable that the Sikhs are indebted to Islam for the teachings which seem to be so nearly Christian. Most of the Muslim dervishes, who taught the people, were Sufistic in their teaching, often giving expression to teachings which were nearly identical with those of the Christian. It is therefore probable that a process of evolution took place in the thought of such men as Kabir, Nanak and the Sikh Gurus, not unlike what is now taking place among the leaders of the various new and reformed cults of Hinduism. The result is an adaptation of the old Vedic teaching to the new conditions enriching them by many ideas borrowed from both Islam and Christianity. In all cases, ancient and modern, the great void of sin and its remedy remains. No one gets beyond the Law. The votary is urged to penances. The old provision of a transmigration of souls, to prolong indefinitely the opportunity to atone by personal suffering for sin is maintain-

ed, and so the Name is repeated over and over by millions of votaries in the vain endeavour to escape from a sinful condition.

There is no present salvation in any Hindu or Muslim Scripture. This is due to the fact that the Bible doctrine of an all-sufficient sacrifice for sin finds no place in the world's religions. And for this reason no doctrine is so unpopular to non-Christians, and, may we say, to unregenerate human nature, as the doctrine of the atonement. While, therefore, we may find much in the sacred books of the Hindus that is true and much that leads men to feel their need of a Saviour, we can only point them to Jesus Christ as the Only One in whose name the convicted sinner may hope to find pardon and reconciliation with God.

The Annual Week of Prayer, now observed throughout the Protestant Christian World, begins Jan. 8th 1906. The general topics assigned are as follows:

January 8.—*Thanksgiving and Humiliation.*

Jan. 9.—*The Church Universal.* Prayer and Praise for the "One Body" of which Christ is the head.

Jan. 10.—*Nations and their Rulers.* Prayer for all Sovereigns and Governments that they may rule in the fear of God.

Jan. 11.—*Foreign Missions.*

Jan. 12.—*Families, Educational Establishments and the Young.*

Jan. 13.—*Home Missions and the Jews.*

Jan. 14.—Sermons and addresses on text Rev. xlii: 20-21.

Let the prayer of every heart go out to God for a great outpouring of the Holy Spirit upon the world.

We are indebted to Dnyanodaya for a lucid explanation of the Bengali cry, *Bande Mataram*. We are told that it is the refrain of a song composed by one Baukim Chandra Chatterjee in his "Ananda Matha," a hymn to Mother Country. The *Indian Social Reformer* publishes a free translation in English of which the following sample will show the place of the refrain.

Sweet Thy water, Sweet Thy fruits,
Cool blows the scented south wind,
Green waves Thy corn.

(*Bande Mataram*) Hail Mother!

Land of the glad, white, moon-lit nights,
Land of trees with flowers in bloom,
Land of smiles, land of voices sweet,
Giver of joy, giver of desire,

Hail, Mother!

Seventy million voices resounding,
Twice seventy million arms in resolve uplifting,
Dare any call Thee weak?

Obeisance to Thee! O Thee, mighty with multiple might,

Redeemer Thee, Repeller of the enemy's hosts,

Hail Mother!

&c. &c. &c.

This is another illustration of the power of song. The things men sing are the things which affect the heart.

We are indebted to the Rev. Mr. Biscoe for a copy of his annual account of the Srinagar High School, C. M. S. We are glad to note the progress of this truly model school. The report points out the real ground of excellence in the Mission School. It not only teaches but it makes men of a strong manly character who usually succeed in life.

TRIALS AND TRIUMPHS IN BRAZIL.

A few months ago a missionary (Help for Brazil Mission) while in the State of Pernambuco, went to visit a station some leagues in the interior. The good brother, who received him most kindly, said, "We hear that some assassins are coming to our service to-night to do us harm. But I thought I would not write to tell you lest you should be afraid to come. But you are here and I am so glad to see you."

The evening service was commenced with a few believers present, and the Missionary was addressing them, when two well-known assassins came into the room, heavily armed, with pointed knives and revolvers. They sat down, and a sense of fear crept over the little congregation. The preacher hesitated as to what he should do. One of the assassins in a rough voice commanded him to go on with the service. This he did. But feeling that the address he had been giving to the little band of Christians would not now be the most suitable, he changed his subject and read out the verse John iii. 16: "God so loved the world," &c. As he proceeded with his discourse the two murderers sat and listened and watched him closely until he had finished. The Missionary then proceeded to baptize a candidate who was present for that purpose, and afterwards to administer the Lord's Supper as had also been arranged.

The assassins were deeply moved and at the close begged that more hymns might be sung as they liked them so well. Afterwards, with tears streaming down his cheeks, one of the men said, "I believe your religion to be the true one." And holding up his right hand he exclaimed, "This hand is red with blood—with it I have killed sixty-five persons. My life is too bad. There is no hope for me." The two men remained till late on in the night talking over the Gospel, even drinking coffee with them—though careful to see that some of the members of the family had partaken of it first through fear lest they should be poisoned.

Before leaving the assassins begged a New Testament and a Hymn Book; as, said they, "We wish to read and learn for ourselves about the Gospel." Further, they embraced those present, promising never to kill, but in future to speak well of them, be their friends, and defend their cause.

Such are some of those to whom is taken the Gospel in Dark Brazil. But even the hearts of such men are reached by the love of Christ; and one of the best native preachers is a converted assassin. Pray for the work in Brazil, and help to take the Gospel to these lost ones.

Each.

Duty is a power which arises with us in the morning, and goes to rest with us at night.

NATIVE MUSIC AND NATIVE HYMNS.

By REV. J. P. ELLWOOD.

Indian poetry has its own particular methods of expression and it is only a person who has entered into the spirit of the Ramayana in Hindi, and such works in Persian as the Shah Namah, the Gulistan and Bostan, which are the models for all minor poets in Urdu, who can fully understand what the spirit of poetry means amongst the people of India, especially in the United Provinces. Amongst the Hindus, the Brahmins were not merely keepers of the sacred books, the philosophers, the men of science and law-makers but they were poets. They did not write history, but they told of ancient wars and lives of men in Epic poems, and most of these have come down to us, and have been translated beautifully into the vernacular of to-day. To quote a standard poet before the people is to speak with authority, and Christians should not neglect the cultivation of this prominent feature of Indian life. Zanana workers especially, if they are to reach the women, would do well to lay this to heart, and give back to India, *the best of her own in a Christian garb.*

Suppose we wish to speak of the "love of God" to any one, and its necessity in daily life as a help and stay to us, we may turn to their own poetry which gives good examples of man's need of love in life.

Prem na bāre āpaje, Prem na bāth bikāe.
Binā Prem kā manno, Bandhe Yampūr jāe.
Love groweth not in garden green, nor ever sold
in the Bāzār;
Mankind indeed without love is e'en, like man
bound to Hell afar.

Here is a peg to hang a text on; an Indian will at once recognise the truth of this, if he does not immediately see the power of Divine love. But if you can sing the gospel to him in his poetry and music, you have gained half the battle, and mastered in a stroke many of his prejudices, for the music and the poetry are both familiar and homely.

With reference to Indian music it may be well to inform our readers, that the Natives of Hindustān have no system of musical notation current amongst them, and it is only possible to learn the tunes from hearing them sung, and it is impossible to write them fully in our notation, as each note can practically be divided into four parts, and probably more than that. Some new mode of expressing these modifications is required, and this can only be done by a practical musician who has a practised ear as well as good technique and practical knowledge. When therefore the music is written down in our notation, the *true original* is only the air, the harmonizing is done by the European, because it is not customary for natives to sing more than one part. Almost all these melodies have been taken down as they were sung



by persons who first sung them to Christian hymns, and no attempt has been made to improve or modify them. The Rev. John Parsons was the first to give them general publication. Then, afterwards Mrs. Bates and Mrs. Scott put forth improved editions, and yet it is strange that many of the tunes sung cannot be found in any of these editions. No further advance, however, has been made in perfecting the tunes, the Western system being used in all the editions. Any one who knows anything of Indian music, is well aware that our notation can never fully express the native tunes; *only the living voice can correct the written notation.*

Wherever these hymns have been sung considerable variations have been made in different tunes, but a musical ear will detect the tune, and eliminate the variations. Professional singers of Hindu tunes have certain tunes for certain seasons of the year, and different parts of the day, just as we have for the Christian year and different parts of the day.

Muhammadan tunes also follow, we understand, the religious year. Any one who has ever heard the "Mercia," the Muhammadan Hymn of Lamentation, will never forget it. It is generally sung during the Muharram, and is one long wail of sorrow, and men and women weep as they sing it.

To those unacquainted with Indian music it may be necessary to explain that usually, the chorus is given at the commencement of a hymn, and usually comprises one or two lines and is repeated wholly or in part after each verse, but not unfrequently more or less varied, and native singers repeat the lines so suit their own taste. It may be necessary here to give *verbatim* a few remarks from the preface on Indian music by John Parsons. With reference to Hindi poetry and Hindu tunes, he says:—"In singing the second and succeeding verses of the hymns, it will be necessary to observe a distinction between the composition of English and native poetry. In English hymns of regular metre, each line consists of a set number of syllables, and these syllables are sung quickly or shortly or slowly to one note or to as many as the tune may require. In regular Hindi poetry on the other hand, the lines are measured not by the number, but by the quantity of the syllables more in the manner of Latin hexameters, etc. In a great many of the tunes, for instance, a bar in 2-4 tune contains the music for two long syllables: Now in any given bar, in the first verse you may find two long syllables, set to two crochets. But in the corresponding place next verse, you will find four short syllables. In that case the two crochets must be resolved into four quavers and sung to four short syllables."

With reference to Urdu poetry and music he makes the following remarks:—"The Urdu poetry is composed on a

considerably different principle, yet there is the same practice of modifying the time of the music to adapt it to the words. Thus in tune 45 compare the chorus with the verse, the air being the same in both but the time changed. This is at first perplexing, but the difficulty soon wears off in practice. The best plan to surmount it is probably to sing chorus and the first verse repeatedly, till it becomes quite familiar, and then it will be easier to adapt the music to the rest of the hymn. Native singers are quite accustomed, to this, and find no difficulty in it. The above description is far from complete, but no one was better able to enter into the subject than John Parsons, for he was a poet who thought in the native groove and entered into the spirit of their music also.

Let us now give specimens of Indian poetry, and select a Hindi Bhajan, sung to Hindu music. We only give one verse:—

Chorus—Yishú nāma, Yishú nāma,
Yishu nāma gāu re

Song—Yishu nāma gunana dhāma,
Dharma grantha thāu re;
Ratata nāma, purata kāma
Sataya prema bhāu re.

Chorus—To Jesus name; to Jesus name
To Jesus name O sing ye.

Song—To Jesus name; His boundless fame
From the Bible know ye;
Repeat the name, the end you gain
In true love thus grow ye.

We now give another which may be known to some of our readers, as it was one of the first to be introduced into English. The reason why it is so popular with Catechists, Readers and Bible-women is that it furnishes a clear exposition of man's sin, his need of a Saviour, concluding with the declaration that Jesus Christ is that Saviour. We give one verse with chorus:—

Kyun mana bhula hai yih sansara?
Mana mata de, tuka kara le guzara
Isa jaga men sukha nita nabin bhai;
Yih to hai jaise pani ki dhara.
How doth the heart on earth go astray
On this fleeting world fix not thy stay,
Brother in this world there is no abiding peace,
Like rivers stream it passeth away.

We will now give an instance of a Ghazal which is sung to a well known Muhammadan tune: It is much sung in Christian Congregations. The curious repetition of the first verse is a kind of chorus, and then again the first two words "Meri imdad." This is worth noticing as it is a peculiar feature in Muhammadan music—

1. Meri imdad gar Isa na karta,
Bura hota wuh gar aisa na karta,
2. Dil-i- napak mera pak hota,
To wuh mujh se kabhi parda na karta,
If Jesus were not to succour me,
It were an evil day if it were not so.
Were my impure heart made pure,
He would never hide Himself from me,

A practised and musical ear will at once detect the difference between the rhythm and the rhyme of the latter hymn and the two former. The two former are Bhajans and the latter is a Ghazal. One breathes the spirit of Hindi poetry and the other the spirit of Urdu poetry, and the music of the two differs widely, and yet both are Eastern and catch the spirit of the people of the land: the music of these Bhajans and Ghazals can be purchased separately.

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There is an eastern poetical custom which one of our poets has imitated, and which Indian poetry invariably adopts, namely that of inserting the name of the poet or his *Nom-de-plume* in each poem of any value. Cowley has adapted it in the following verse—

The wise example of the heavenly lark,
Thy fellow poet COWLEY mark;
Above the clouds thy proud music sound,
Thy humblest nest build on the ground.

John Parsons adopted a "*Nom-de-plume*" and called himself "*Jan adhama*," John the lowly, and it is found in the following line taken from the last verse of one of his Bhajans :—

"*Jan adhama, soi nám narana mukti thau re.*" The Persians called this the Poet's *Takhallus*. "Shaikh Sadi always used his *Takhallus* in his poems after his name and it became well known. Our Christian poet, however, has selected a very humble and lowly name, which gives the student an idea of his own lowliness before God. The Bhajans and Ghazals are largely made use of in Zananas and Zanana Mission Schools. Now consider what a mighty power this may become, and the need and desire for it is growing every day. What a mighty power it may become in the hands of faithful Christian workers! but the subject requires earnest and close study and ought not to be entrusted to novices. It is not enough for a lady to learn the tune only; she must be filled with the spirit of their poetry, and combine both elements. No novice can do this. The first thing for a Missionary to do is to read good classical authors in Hindi and Urdu, and the musical portion of the training will follow in due time.

Panjab Mission News.

:o:

ABSTINENCE FOR THE SAKE OF OTHERS.

The subject of Temperance has two sides, Personal, and Police. The police side deals with the subject of the relation of Government to traffic in that which is evil. The vendor of intoxicants and narcotics consciously makes merchandise of that which is injurious to his fellows. Should the Government permit or attempt to make terms with such a man?

The personal side deals with the attitude and habit of the individual toward the matter of personal indulgence in the use of something unnecessary and injurious.

To the healthful, hungry man partaking of needed food is a matter of enjoyment as well as of benefit. After he has taken enough to continue to eat may still afford pleasure. This additional eating is indulgence for the sake of pleasure.

Note that the injury done the man by his indulgence is of two kinds: (1) Physical; enough food is good, too much is injurious. (2) Moral; Instead of being manly and self-controlling, he becomes the servant of his appetite.

Partaking at all of poisonous intoxicants and narcotics produces both these kinds of injury; the it injures body and degrades the manhood.

The effects of such indulgence are usually much more pronounced and rapid than those from over-indulgence in food; and the habits set up much more quickly formed and exacting in their demands. Instances, the tobacco heart; the liking for wine and stronger drink; the opium or morphine habit.

The scripture I Cor: 10, 12 carries the question over into the realm of the effect of misconduct upon others. To make the case strong the innocence of the thing used is first established (use liberty.) Then two golden rules are laid down:—

1. "All things are not expedient. Let no man seek his own."
2. Whether ye eat or drink, do all to the glory of God. Give none offence."

That is, losing sight not only of the question of one's own good, give up even a good thing if its use is going to injure the mistaken conscience of another.

Indian Witness.

A BIRD WHOSE WINGS ARE HANDS.

Of the South American hoazin, a bird that in early age has claws on its wings, so that it can climb before it has learned to fly, W. P. Pycraft gives the following interesting information in "Knowledge":

In all other instances the young of birds reared in trees are hatched in a perfectly blind, naked, and helpless condition. Not so with the hoazin, however. The young emerge from the shell endowed with a very lively disposition, wandering about at their own sweet will on the branches of the tree on which the nest is placed. These wanderings are necessarily attended with considerable peril, but the risk of accidents is diminished by the presence of the large claws already referred to. Grasping the boughs with enormous feet, and aided by the claws and beak, they are among the most expert of climbers at a very tender age. But the wing at this time differs in several other remarkable particulars from that of other birds, and even from that of the fullgrown bird. Closely examined, it will be found that the hand is much longer than the forearm, and that the thumb is also unusually long. Furthermore, the under surface of the thumb and finger will be found to resemble those of the human finger, in that they terminate in a fleshy ball, obviously useful for grasping purposes. At this time, then, the wings serve the very unbirdlike function of fore legs, and they really move on four legs instead of two. This remains the case till they can fly.

Exch.

Some men's hearts are as great as the world, and still have no room in them to hold the memory of a wrong.

EVOLUTION OF AN AUTHOR.

Mr. Jack London contributes a vivid account of his early career in a recent issue of "M. A. P." Born in San Francisco, he worked on a ranch from his eight year.

"Before I was eleven I left the ranch and came to Oakland—still my home—where I spent so much of my time in the Free Public Library, eagerly reading everything that came to hand, until I was in the first stage of St. Vitus's dance from lack of exercise. At this time I made my living as a newsboy, selling papers in the streets; and from then on until I was sixteen I had a thousand and one different occupations—work and school, school and work—so it ran.

"Then the adventure lust was strong within me, and I left home. I didn't run, I just left—went out in the bay, and joined the oyster pirates. The days of the oyster pirates are now past, and if I had got my dues for piracy, I would have been given five hundred years in prison. Later, I shipped as a sailor on a drift schooner, and also took a turn at salmon-fishing. Oddly enough, my next occupation was on a fish patrol, where I was entrusted with the arrest of any violators of the fishing laws. Numbers of lawless Chinese, Greeks, and Italians were at that time engaged in illegal fishing, and many a patrol man paid his life for his interference. My only weapon on duty was a steel table-fork, but I felt fearless and a man when I climbed over the side of a boat to arrest some marauder.

"Subsequently I shipped before the mast, and sailed for the Japanese coast on a sealhunting expedition, later going to Behring Sea. After sealing for seven months I came back to California and took odd jobs at coal shovelling and longshoring, and also in a jute factory, where I worked from six in the morning until seven at night. I had planned to join the same lot for another sealing trip the following year, but somehow I missed them. They sailed away on the *Merry Thomas*, which was lost with all hands.

"In my fitful school days I had written the usual compositions, which had been praised in the usual way, and while working in the jute mills I still made an occasional try. The factory occupied thirteen hours of my day, and being young and 'bucky' I wanted a little time for myself, so there was little left for composition. The *San Francisco Call* offered a prize for a descriptive article. My mother urged me to try for it; and I did, taking for my subject a 'Typhoon off the Coast of Japan.'

"Very tired and sleepy, and knowing I had to be up at half-past five, I began the article at midnight, and worked straight on until I had written two thousand words, the limit of the article, but with my idea only half worked out. The next night, under the same conditions, I continued, adding another two thousand words before I finished, and then the third night I spent in cutting out the excess, so as to bring the article within the conditions of the contest. The first prize came to me, and the second and third went to students of the Stanford and Berkeley Universities."

C. & M. Gazette.

The thirsty Israelite did not stop to criticize the water that gushed cool and refreshing from the rock. When the soul of a man is athirst it will come eagerly to the fountain of the water of life.

Publications of the
American Tract Society.

Yisú Masib kaun thá. Urdu...	Price 1 a.
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Roman Urdu Qurán, wide margin Cloth	4	0
" " " " Sheep	5	0
Roman Urdu Hymn book—Cloth—Music	3	8
" " " " large type, Cloth	1	4
" " " " small type, Limp	0	8
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